Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

13de aargang. Winnipeg, Manitoba, Første Nr. i December 1937 Nr. 21

3dje Søndag i Advent.

Matth. 11, 2-10.
(Laache Husandagtsbok.)

Herre, gi os Naade til at forstaa dit Ord og tro paa dig. Amen.

Jesus, Guds og Marias Søn, som fødtes i Bethlehem, er i sandhet den rette Kristus, og der er ingen anden sjælenes Konge og Forløser. Vi vil heller ikke ha nogen anden, vi behøver ingen anden, ti han er den fuldkomne Frelser, som hjælper os av al Nød. I ham er Profetens Spaadomme om Missias nøie opfyldte. Han er bleven den *ringeste* og er den *største*, den fattigste og den rigeste, den mest foragtede, men den herligste. Han gaar ind i vor natur, men forklarer den guddommelig herlighet; han dør, men døden har intet i ham, han er den *levende* i al evighet. Her er Abel og hans ved broderhaand utgydte retfærdige blod; her er Josefs visdom, salg, fængsel og kongelige herlighet; her er Ypperstepresten og Lammet og Blodet, som engang bæres ind i Helligdommen; her er Samuel med sit tredobbelte embede, her er David i fornedrelse og derpaa i herlighet, her er Salomo, Fredsfyrsten, der bygger Herrens Tempel, her er Esaias's Jomfrusøn, Barnet, som er den evige, underfulde Gud, her er det 53de kapitels lidende og døende, men igjen levende Herrens tjener og den 22de Davidssalmens jagede Hind; her er hele skriften. De blindes øine aapnes, og de døves øren aapnes, en halt springer som en Hjort, og den stummes tunge synger med fryd. Jubelaaret er kommet, dødens fanger løses. Johannes, som spaadommen kalder Elias, gaar foran og bereder veien; den største av alle profeter er Herold for ham, der blev den ringeste av alle.

Men vi *erfarer* ogsaa paa os selv, at Jesus er den rette Frelser. Han har aapnet vore øine, saa vi ser vor synd og kjender hans fortjeneste, som borttager den; vi ser døden i os selv, men kjender livet at herske over døden og føler kjærlighetens seir i vort hjerte; vi hører himlens toner i evangeliet, og aanden svarer amen i vort indre; vi fornemmer Jesu blods rensende naade og hans livs seirende kraft i vort indre, saa vi smager Guds fred, elsker vore fiender, taaler smerter og takker for det daglige kors. Sig læng nok, at dette ikke er den rette frelsers gjerning! Vi, som selv blot kan forarge os paa hans korsskikkelse, vi elsker den, o usigelig, tusinde gange mere end alt i verden! Vi fristes, og vi synder, men flyr til ham, og hans saar gir os fristadsly, vi seirer over synden og døden, de rører os ikke ved alterets Horn.

Høilovet være du, Herre Jesus, som kom og blev vor frelser, som kommer og frelser os, som skal komme og utfri os! Kjære Herre, hold vor tro oppe, naar vi skal kives med Djævelen i dødens elende. Amen.

Den vei, der ind til Jesum gaar,
Er salig at betræde;
Man der al Trøstens Kundskap faar,
Og sjælen fuld av glæde.
Hans Ord og store gjerninger
De vise han Missias er
I Adams Kjød og klæde.

De blinde se, de halte gaa,
Spedalske blive rene,
De døve høre, Død' opstaa
Ved Jesu Ord alene;
Det liflig Evangelium
Hos fattige faar sjælerum,
Det ingen, kan formene.

O søde Jesu, hvo der kan
Forarge sig og støde
Paa dig i din Fornedrings Stand,
Hans Dom skal hannem møte.
Jeg favner dig med Hjertens Tro,
Mit Liv min Lyst, mit Haap, min Ro,
Du al min Sorg skal døde!

I Naadens Sollys.

"Men for eder som frygte mit Navn skal retfærdighetssol opgaa med læge dom under sine vinger." Mal. 4, 2.

Retfærdighetens sol er gaat op over vor verdens mørke. Rigtignok er det bare en tredjedel av menneskene som endnu er naad av dens straaler. De andre to tridjedeler sidder endnu i mørke og dødens skygge. De har ikke faat godt av dens lys og dens lægedom. Blandt de kristnede folk er det mange som ikke vil frem i dens lægende lys. De frygter lyset, fordi de elsker mørkets gjerninger. Men de som frygter Herrens navn er frelst fra denne frygt. De elsker lyset og vandrer i lyset. Det blev jo vendepunktet i deres liv, da retfærdigheitens sol gik op for dem med lægedom under sine vinger. Og paa samme maate virker naadens sol hver dag naar den faar lyse og varme vor mørke og frosne sjæl. At være en kristen er sandelig at ha faat en plads i solen. (retfærdighetens sol.) En kristen er i sandhet kommet paa solsiden i livet. Alt sjælens liv trives og vokser i dette naadens sollys. Og alle sjælens sykdommer læges. Basillene taaler ikke dette lys! Ingen kristen er saa glad, ingen saa sund og motstandsdyktig mot frestelser, ingen saa stærk til at arbeide for Herren, som den der har lært at bevæge sig under naadens aapne himmel! i Retfærdighetens milde sollys.

Det er mange troende som forsømmer dette daglige solbad. Og saa blir sjælen kold og mørk og haard. Verdens aanden og trælle aanden gaar gjevnsides ind i hjertet. Min broder og søster! Gaa daglig ut i naadens sollys! Se det Guds lam, som bar al verdens synd, ogsaa alle dine synder. Vend dit øie ofte til korset. "Aa, la kors og død og smerte tale, rope til dit hjerte hvad din frelse kostet har!"

Tak ham for naaden! Tak ham for lidelsen og døden! Tak ham for den trofaste omsorg! Benyt tiden til at betrakte din lidende og døende Frelser, da blir det tak og lovsang i hjertet. Benyt tiden til at se paa naadens endeløse hav, hvor alle dine tilstaatte synder forsvinder som en gnist, naar den falder i det store Ocean. Syng yndig for Herren i dit hjerte. Let hver dag.

—*O. Hallesby,*
fra "Fattig og Rig."

Pris være dig for hver en gang du mættet vore sjæle!
Pris være dig som hjalp av trang Naar synd os vilde kvæle!
Gud Fader selv til evig tid velsigner dig for korsets strid;
Du bar vor syndebyrde, Du lydig indtil døden gaar.
Og løser de fortapte faar Fra den os vilde *myrde.* —

Dit minde skal, o Jesus, staa uglemt i sind og tanker,
Velsignet i hver lønlig vraa hver fromme hjerter banker.
Og hvor der brytes helligt brød, der skal forkyndes Herrens Død.
Blandt unge folk og gamle, indtil du synlig kommer frem
i skyen os at hendte hjem og i dit rike samles. — Peder Dass.

Venligst. N. Fjeldheim.

Den Sidste Hvile.

Hans Korsrud av Southy, Sask., døde den 28de september efter et par aars sykelighet. Han var født av forældrene Gulbrand og Kari Honrud i Snarum, Norge den 7de dec. 1855. I slutten ov 70 aarene flyttet han til Lunner prestegjæld paa Hadeland, hvor han bodde til han i aaret 1903 utvandret til Kanada og tok Homestead i nærheten av Southy, Sask., hvor han siden har bodd.

Høsten 1887 blev han gift med Karoline Norbraaten. Hans hustru døde syv aar siden. De har havt 11 barn hvorav 6 lever, nemlig Gina Mangnhild, Olaf, Gilbert, Mrs. Anna Brandsgaard, og Mrs. Inga Rostad.

Begravelsen foregik paa Lunner menighets gravplads. Da pastor Jothen, menighetens prest, var fraværende forrettede pastor Huglen av Govan, Sask.

Korsrud var en stø og forsigtig mand og gjorde det godt i det timelige, saa at han trods han kom til Kanada som forholdsvis ældre mand blev noksaa velstaaende. Han var en alvorlig og dyptænkt troende mand som altid holdt fast paa Guds ord og den lutherske bekjendelse. Han var isandhet lys og salt i sin midte. Han var en av stifterne av Lunner menighet hvis vel altid laa ham paa hjerte. Hans hjem var altid aapent for Herrens tjenere og alle guds folk. Der vil bli et stort tomrum efter Korsrud først og fremst i hjemmet, men ogsaa i menighet og nabolag. Herren trøste de sørgende efterladte. Fred med dit støv velsignet være mindet.

—*C. L. Jothen.*

I Syd Alberta.

(Forts. fra forrige nr.)

Vi møtes ved Duchess av Past. Walker som betjener en stor del av syd Alberta. Han har vundet en varm plads i folkets hjerte ved sit utrettelige arbeide at række dem, og ofte i vintertiden gaar tilfods til Idessleigh og Jenner og tilbage til Duchess. Der er ingen organisert menighet her men han har reguler gudstjeneste i Clency skolen. og en tysk Luthersk former-kone holder en trivelig søndagskole gaaende. Efter formiddag møtet blev vi servert middag ude paa den pene "lawn" hos Grosfields, og saa havde vi et program ud i det fri paa eftermiddagen. Der var noksaa mange folk tilstede, ogsaa flere fra Enchant med deres kor som sang baade paa norsk og engelsk. Det var en glæde at høre paa dette lille kor av bare ni sangere, flere av dem eldre folk. En student som arbeidet i Claresholm sfrøget i sommer, Mr. Berg, gav en inspirerende tale over Martha og Maria, som var en god indledneng for K. W. F. saken, og jeg var glad over at faa anledning der efter at tale over forbundets arbeide. Jeg opmuntret dem at begynde med en kvindeforening her, omend folket er spredte, fordi her bruges "irrigation", og jeg tror en god Menighed kunde oparbeides her. Jeg gav ut en del K. W. F. literatur og talte med flere av kvinderne efter møtet.

Søndagsaften reiste vi med Walker til Idesslieigh, hvor der endnu holdes gaaende en liten Menighet og kvindeforening. Under møtet gik lampene ut og jeg talte i Mørket men efterpaa blev vi alle bedt op til Mrs. Carl Olsen's og der fik jeg anledning at hilse paa kvinderne og tale med dem. Natten tilbragte vi hos Mrs. Stenes, paa et moderne farm hjem men omringet med slige graa tørkete bakker, at jeg havde lyst at flytte det pene hjem nordover paa grønt gres. Neste morgen kjørte vi nogle faa mil ned til de berømte "Bad Lands", hvor omtrent det eneste grønne som vokser er kaktus, og saa hvor de store forhistoriske "dinosours" har været tat ud; og derefter reiste vi avsted til Jenner i en forferdelig støvstorm. Jeg besøgte der Mrs. Skrigerskov, en dansk medlem av en kvindeforening av seks, som endnu eksisterer der. Utenom Walkers besøk har de ingen kontakt med kirken. Der er ingen søndagskole av nogen slags i byen. Jeg haaber vi kan bevare denne forening for vor kirke og at de faa norske som lever der vil begynde at undervise sine barn hjemme i Lutherske bøger. Efter kaffe og "lunch" medens støvet faldt i driver ind over gulvet, foretog vi os tilbagereisen til Duchess, men støvet var saa tykt vi kjørte som i mørke. Der var et par mil som det var umuligt at se nogenting og min mand maatte aapne vinduet, og med sit hoved udenfor, prøve og kjøre ved at sigte efter veikanten. Det var et under at ingen ulykke hendte, fordi vi mødte en bil, og kjørte forbi en anden som sad fast i støv driverne. Naar vi endelig kom tilbage til Grosfields var vi taknemmelig over at bli budt in for at vaske os og faa aftensmad.

Vi skjiltes fra Past. Walker i Brooks, Mandags kveld og tænkte os til Travers den aften, men efter at have kjørt et par timer, og der var ingen by eller "camp-grounds" at se, stanset vi paa veikanten og gik til sengs. Neste morgen fandt vi ud at vi var ni mil nord fra Travers. Vi reiste Enchant forbi bordi jeg hadde truffet dem paa Søndag. Rundt omkring var der ingen avling at se, men allesteds. "Russian thistle." Flere aar tilbage naar de fik regn her, blev nok folk rige over natten saa at sige, men nu sidder mange falitt. Mange har mistet modet og flyttet ud, andre venter nesten haabløst paa en avling til. Men naar vi kom saa langt som Champion var de i fuld sving med harvesten og derfra helt hjem, ligedan.

I Granum besøgte vi Anton Linds, hvis bror vi ogsaa besøgte i Peace River ifjorhøst naar jeg var der oppe for K.M.F. Vi stanset her over natten og nødt deres gjestfrihet. Der er kvindeforening og kirke ud paa landet her, og dog landskapet er rigt, er der ikke regelmessig betjening, ikke kor eller ungdomsforening. Hvad synes at trenges alt over er vekkelse, ogsaa i Claresholm hvor der er hundreder av norske folk omkring, men ingen faa gaar til den pene store kirke i byen. Der er kvindeforening men ingen Luthersk søndagskole. Flere folk har gaaet over til andre samfund og mange gaar ikke til nogen kirke; og vi har mistet største delen av folket paa grund av uregelmessig betjening. Jeg besøgte Mrs. Nelsen, Mrs. Fredrikson og Mrs. Ronning, og sidst nævnte var saa glad jeg kunde prate paa norsk med hende at hun kogte kaffe førend vi tog avsted for Calgary Onsdag aften.

Det lykkes ikke at faa et møde i Calgary men jeg besøgte Mrs. Foss formand for Kvindeforeningen og lovde at komme igjen engang og tale til dem alle. Fordi det norske sproget er brugt har ikke K. M.F. blit meget kjendt, men jeg haaber nu det nye norske literatur er udkommet, at de vil bli meget interseret. Der er engelsk søndagskole og har en aktiv kvindeforening skjønt der er ikke paa langt nær saa mange medlemmer som før; og de synes ikke de kan støtte egen prest i fremtiden. Vi sad og pratet indtil lugten av brendt guldrot trengte ind, og naar jeg fulgte efter Mrs. Foss udi kjøkkenet for at undskylde mig og si farvel, satte hun ogsaa kaffen paa og mente jeg skulde ha for-middags lunch.

Saa hadde vi en koselig stund sammen førend jeg tog paa hjemvei. Førend vi reiste fra byen, stanset vi og hilset paa Past. Holm og hustru som hadde just kommet tilbage fra en tur til Glendon. De er nu reist til Staterne hvor han har antat kald. Jeg haaber det blir ikke længe førend de faar prest igjen i Calgary.

Vi kom hjem Fredags morgen og fandt alt vel hjemme. Vi hadde en intressant tur, men jeg følte tret og nedstemt over alle de problemer vor kirke har i syd Alberta. Jeg haaber at eftersom K.M.F. arbeide blir kjendt og de faar evne og vilje at hjelpe til, vil byrden lettes for vort kirkefolk dernede. Vi kan bare be at Guds navn maa ophøies og hans sag fremmes iblandt vort Lutherske folk ogsaa der.

—*Mrs. Geo. Hendrickson,*
Tofield, Alta.

Referat.

Prince Albert Krets høstmøte blev avholdt i Parkside, Sask., den 22—24, Oktober. Trods daarlige veie var der ganske mange fremmøtt endog for den første session paa fredags formiddag. Den nye prest i Prince Albert Pastor A. E. Syverud holdt aapningspræken over Matthæus 16: 13-17. Han la alvorlig vegt paa spørgsmaalet om Kristus "Hvem er Han?"

Samtale emnet Efeserne 6: 10-24 blev indledet av Pastor K. O. Kandal, som klart og alvorligt talte over den kristnes kamp. Fiendens angrepsmaate, Den Kristnes rustning, og utfaldet av Kampen blev betonet. Fredags kveld holdt Kvindernes Missions Forbund møte. Mange alvorlige sandheter blev lagt frem ogsaa ved dennes session.

Lørdags formiddag blev forretningmøte holdt. Valg av emebedmænd hadde følgende resultat:

Formand, Pastor K. O. Kandal,
Vise Formand, Pastor T. J. Langley,
Sekretær, Pastor A. M. Vinge,
Kasserer, Otto Jacobson,
Finans Sekretær, Pastor A. E. Syverud.

Med hensyn til Radio Kringkastningen blev det bestemt at alle penger som sendes ind til Radio Bestyreren Pastor A. E. Syverud brukes bare til at dekke omkostningerne ved stationen. Med hensyn til reise utgifterne for de som skal tale over radioen blev det følgende forslag antat:

"Kretsen anbefaler, at saa langt som muligt, skal de respektive kald hjelpe sin prest at dekke reiseutgifterne."

Det blev ogsaa bestemt at lægkrefterne inden kretsen tilskyndes at holde møter paa indbydelse fra menigheterne, og at Kretsen setter tilside en viss sum for at hjælpe at dække reise utgifterne for de reisende, paa den betingelse at en collection blir optat paa hvert sted for at dække saa meget av omkostningerne som muligt.

Pastor Tandberg aapnet Lordags eftermiddags sessionen med en grei og klar utredning av de forskjellige dele av det opstillede tema. Mange deltog med vidnesbyrd efter.

Søndags formiddag var det høimessegudstjeneste med altergang. Pastor Langley holdt skriftetalen, og Pastor Tandberg prædiket. Kirken var fyldt til trengsel og mange modtog indbydelsen at modta Her-

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor, Cabri, Sask.

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KVINDERNES MISSIONS FORBUND. I dette nummer findes i "W.M.F." spalten en meget venlig skrivelse fra Distrikt president Mrs. I. O. Thvedt til Edmonton Circuit W.M.F. Mrs. Thvedt fremhæver sterkt hvad praktisk bruk av spalterummet git til W.M.F. kunde bringe rik velsignelse baade til oplysning og opmuntring i det arbeide som særlig er kvinderne betroet. Det samme kan sies om bladet "Hyrden", i det hele og store. Se til at ikke denne missionær "Hyrden" slutter med at komme til dit hjem ved ikke at sende reisepenge. Gjør ham den ære at gi den som julegave til nogen.

HVORLEDES GAAR DET KJÆRE PRESTBRØDRE? De vil uten tvil spørre med hvad? Jo, med fornyelse av forfalden abonnent og forskaffelse av nye holdere paa Hyrden. Tar det for givet at nogen er valgt i hver av eders menigheter til at forestaa det arbeide som bestyrelsen for Hyrden en tid siden besluttet. I dette som forresten i alt kirkens arbeide maa presten være den ledende aand. Ta fat nu og se til at noget blir gjort for at forøke listen paa holdere av Hyrden.

FRU PASTOR K. O. KANDAL, maatte i November underkaste sig en operation paa City Hospital i Saskatoon. Seneste underretning er at fruen er i god forbedring og kan ventes hjem snart, Hyrdens læsekrets vil uten tvil glæde sig ogsaa over det heldige utfald og ønske fruen god hilse for fremtiden. —U.

rens legeme og blod. Et stort offer blev lagt paa alteret.

Søndags eftermiddag prædiket Pastor A. E. Syverud over Mtt. 9: 9-13. Han betonet Herrens kald til de enkelte. Efter hans tale blev der Radio program i Kirken med tale paa Norsk fra Prince Albert av Pastor Kandal. Saa avsluttedes eftermiddags sessionen med mange varme vidnesbyrd. En kveldsession blev ogsaa holdt.

Et meget velsignet møte. Et alvorligt ransakende møte. Vi takker Gud for hans godhet. —*A. M. Vinge, Sekr.*

Herrens medarbeidere.

Swift Current Kreds avholdt sit høstmøte i Zion mgh. ved Kyle, Past. K. Bergsagels kald. Samtaleemne Matth. 28, 16-20 blev indledet av Past. Marken som holdt frem Guds kald at gaa og gjøre alle folkeslag til disciple. Og midlerne som Herren har git os er Ordet og Sakramenterne. Og saa befaler Han at vi lære dem at holde alt det Jesus befalte. Det er vel da at mindes Herrens store løfte om at altid er Han med sine.

Kredsens prester: O. J. Marken, K. Bergsagel, H. L. Urness, og undertegnede, samt I. O. Thvedt av Langham, P. Overlid av Stewart Valley tok alle del i samtalen.

Ved forretningsmøte blev følgende embedsmend valgt: formand K. Bergsagel, vise-formand O. J. Marken, Swift Current, Kasserer O. C. Johnson Swift C. Sekr. undertegnede. Finans-sekr. A. B. Solberg Gowltown. Bible Camp Committee; A. B. Solberg, K. Bergsagel, og G. J. Ostrem.

Kredsen besluttet at anbefale til menigheterne at de gjør bruk av Pastor P. Overlid i evangelist arbeide naar anledningen gives, da han er fri at reise en del.

Besluttedes at sende $5.00 til bok-missionen, Maa Gud ogsaa fortsette at velsigne den del av arbeide.

Under møtet blev det lagt megen vegt paa forældres ansvar overfor sine børn, og vor store preveligium at vere med i Herrens store sjæle-vinder arbeide. Sang av flere blev til stor velsignelse.

Søndag talte Past. Urness over Luk. 10, 38—42. om "Det ene Fornødne". At komme og bli hos Jesus, Lære av Ham. Offeret som optokes paa $33.52 gaar til budgettet efter de nødvendig udgifter utbetal.

Herren signe møte til sit Navns ære! —*G. J. Ostrem*, sekr.

Arbeidsmarken vor.

Pastor P. Overlid, ifra Beaver Flats, Sask., virker for tiden (1ste del av nov.) ved Langham, Sask., pastor I. O. Thvedts kald.

*

Et Indremissions møte avholdtes ved Robinhood, Sask., past. K. O. Kandals kald, den 29—31 okt. — De tilstedeværende raporter: "Et godt møte."

*

Det er ikke hver dag at vort folk i N. Battleford, Sask., faar besøk, og høre ifra tre Lutherske prester ved sine møter. Men ved et par smaamøter i byen der sidste uken i Sept., talte prestene P. Overlid, J. P. Tandberg, samt stedets prest K. O. Kandal.

*

Pastor P. Overlid, samt Kasper Knutson holdt ihøst endel møter i pastor Kandals kald.

*

Onsdag den 20de oktober kl. 10 formiddag, holdt pastor Kandal gudstjeneste, ved sindsykeasylet (The Mental Hospital) Battleford. Det var mange som kom til gudstjenesten. De var andægtige, og syntes at følge med i det som blev talt og sunget. Efter gudstjenesten uttalte flere ønsket om at faa flere saadanne møter.

Forbundets formand besøkte os.

Kasper Knutson, Indremissions Forbundets formand var her syd tre ukers tid. Vi hadde den glæde at ha ham i vore menigheter en otte dagers tid. Det var godt at samles om Guds Ord. Vidnesbyrdet var vel modtaget, og blev til stor velsignelse.

Herifra reise han til White Valley, saa til Frontier, Spring Valley, og Robsart. I dette kald er nu Pastor Nels Carlson ankommen og begyndt arbeidet.

Vi vil da med det samme faa si Pastor Carlson saa hjertelig velkommen i vor kreds. —*G. J. Ostrem.*

Den 17de Oktober var en Fest-dag i Carrot River Valley menighet, Pastor A. M. Vinges kald. Det var Konfirmation og Altergang. Kirken var vakkert dekoreret av Mrs. B. Gunderson mor til en av konfirmanterne. Atten konfirmanter, tolv piger og seks gutter avla vitnesbyrd om troen paa Kristus ved denne anledning. Følgende blev konfirmeret: Hazel Anna Ofstie, Ina Doreen Hanson, Martha Ovidia Nelson, Viola Marion Wehrkamp, Annie Bernice Person, Mary Malina Anderson, Alma Viola Nelson, Hazel Viola Gunderson, Helen Lillian Erlien, Laura Guna Halvorson, Doris Glennora Carola Gysler, Marion Eleanor Lofthus, Norman Clarence Lofthus, Lloyd Gysler, Arnold James Solsten, Victor Melvin Kuntson, Peter Richard Berstad, Havlor Holmedal.

Kvinderne serveret middag mellem sessionerne. Bord var dekket for konfirmanterne.

Den 31te Oktober var der Konfirmations gudstjeneste og altergang i Bethel Menighet South Star. Den store kirke var fyldt til sidste plads. Følgende blev konfirmeret: Alice Borghil Jensine Val, Evelyn Doris Thompson, Sigrid Christina Josephine Skjerpen, Albin John Martin Skjerpen, Arnold John Thomas Thompson, Carl Gundro Pedersen, Eivind Andreas Jacobson, Edmund Olson.

Offer til budgettet blev optat paa begge pladser.

Vidnesbyrd og Forkyndelse.

Begge har sin plads. Begge hører til kristenlivet. Men de maa ikke forveksles. Guds frelses husholdning har baade en objektiv og subjektiv side. Naar vidnesbyrdet fortrenges og bare den objektive side holdes frem da er der fare at det blir til formkristendom some bygger paa bokstaven og glemmer aanden. Paa den anden side, naar forkyndelsen gaar op i en uavladelig subjektivitet saa der fare at man bygger paa oplevelse uten den solide grundvold i Guds ord. Guds ord er nyttig til lerdom, til overbevisning, til retledning, til optugtelse i referdighet. Ind igjennem dette finder forkyndelsen og vidnesbyrdet sin rette plads.

Men jeg tenkte helst at si lit om vidnemøter. Her sigtes der til den tid som er sat tilside for vidnemøte helst ved enden av sessionen ved vore samtalemøter. Her burde man serskjilt skjelne mellem forkyndelse og vindesbyrd.

Hvad er det at vidne? Det er enkelt og liketil at fortelle have Jesus har veret og er for den som vidner. Da manden fra Gerasenernes bygd, han som var besat av an ond aand, var helbredet sa Jesus til ham: "Gaa hjem til dine og fortel dem hvor store ting Herren har gjort imot dig og at han har miskundet sig over dig." Han blev sendt hjem for at vidne.

Tanken er ikke at lave en tvangstrøie for vidnemøterne. Men er det ikke tilfelde mange gang at der er nogen i forsamlinen som begynder med at avlegge et gripende, personlig vidnesbyrd men saa legges en demper paa vidnesbyrdet fordi den som vidner avslutter med en hel rekke formaninger? Og hvad skal man sig naar erfarne kristne optar tiden med at forkynde under vidnemøtet saa at andre ikke faar tid og anledning at ta del?

Og tenk paa verkningen av en saadan handling paa dem som sitter i vore moter med en trang til at avlegge et vidnesbyrd men fordi saa mange forkynder og formaner istedenfor at vidne, taper de motet fordi føler at de ikke kan utlegge ordet som andre. Saa sitter de stille og mister velsignelsen.

Det er det almindelige presteskabs privilegium baade at forkynde og vidne. Men ved vidnemøterne, er det ikke bedst at man bare vidner og la Herren legge formaningen til? Da vil kanske mange som har kun et simpelt vidnebyrd faa mot til at vere med. Og maate vort kristen liv vere saa rikt i Herren at man ikke bare vidner om hvad Herren gjorde for os i omvendelsens glade stund — men ogsaa om hvad han var for os sidste uke, ja sidste dag — i denne stund og hvorledes han daglig lofter os op over livets strid og vanskeligheter. Da blir vidnesbyrdet friskt og da kommer det til sin ret.

—*A. M. Vinge.*

Husholder Over Guds Mangefoldige Gaver.
PASTOR IVAR SAUGEN, CALGARY, ALTA.
Kanada Distrikt Finans Sekretær.

Hvem er da den tro og kloge husholder?

At være husholder er ikke det samme som at være eiermand. Man hører ofte tale om hvormeget denne eller hin eier. Læser vi Guds ord saa finder vi at Herren er eieren av alt, medes vi kun er husholdere. Vi forstaar den del av husholdningen som Gud har betroet os. Fik denne tanke riktig fæste sig hos os, at vi er kun laantagere og forvaltere, saa skulde vi ofte handle anderledes end vi gjør. Det vilde da ikke bli først og fremst spørgsmaal om eget udbytte, men hvor meget kan dette tjene Guds sak?

I den gamle pakt lærte Gud sit folk at de skulde bringe Herren en gave av markens grøde og ellers av alt det han velsignet dem med. Denne andel som hørte Gud til skulde først sættes tilside. At holde dette bud blev det saa forskelligt med, og saa og med velsignelsen. Det betaler sig daarlig at bedrage nogen, men at bedrage Herren betaler sig aller minst. Dette fik Israel ofte erfare. Den erfaring gjør folk ogsaa i vore dage. Men mange nu som før ser ikke Guds haand i tørken, hagelstormen, overflommelsen eller hvad det ellers monne være. Men det er sikkert at Gud enda styrer veir og vind, og har en hensikt med alt hvad han gjør. Synden straffer sig paa os, det kan vi være trygge om.

Jesus sa til sine disciple at de skulde gaa ut i alverden med evangeliet, døpe og lære alle folkeslag. Hvordan har vi efterkommet hans ønske? Var det mange som ofret sit liv for hedningernes frelse? Var det mange som ofret av sine midler til denne sak? Hvorfor er vi da ikke kommet længer efter 1900 aars arbeide? Hvorfor gaar det saa trægt med indsamlingen av midler for Herrens gjerninger? Har vi glemt ansvaret vort som husholdere? "Det kræves av husholdere at de findes tro," sier Paulus. Jeg er bange for at hans ord til filippenserne passer paa os: "Ti do søker alle sit eget, ikke hvad der hører Kristus Jesus til."

Paa grund av vor egen mangel paa hjertelag og vilje til at gi til Herrens sak, saa springer vi hit og dit med "supper" og alslags tilstelninger for at narre ut verdens flokk nogen center til at dække vor egen skam med. Lat os heller bekjende vore synder for Gud, og saa bringe vort offer med glæde til Herrens hus paa den første dag i uken, efter som Gud har selsignet os med midler. Da skulde vi erfare sandheten av hans løfte: "Søk først Guds rike og hans retferdighet, saa skal disse ting tilæges eder."

Men jeg er bange for at der findes en anden grund for at arbeidet gaar saa sakte. I 1. Pet. 4: 10 læser vi: "Eftersom enhver har faat en naadegave, saa tjen hverandre med den som gode husholdere over Guds mangehaande naade." Det er ikke bare de timelige midler vi skal forvalte som tro husholdere, men ogsaa naadegaverne. Staar vi i fare for at misbruke vore timelige midler betroet os av Gud, saa staar vi ikke mindre i fare for at grave ned vore aandelige gaver. "Tjen hverandre med dem," siger Peter, ti de er en del av Guds mangehaande naade. Lat os anse os selv som arbeidere i Guds vingaard og kappes om at tjene som vi har faat gave til.

I en menighet hvor jeg engang var medlem, hadde vi en gammel kirketjener. Han var altid paa sin post søndags morgen for at fyre op i ovnen. Men ogsaa om sommeren da ingen varme trængtes, var han ganske tidlig i kirken. Folk undret sig paa det og snakket om det tildels. En søndags morgen jeg kom usædvanlig tidlig til søndagsskolen fik jeg høre en stemme fra kirken saa snart jeg kom ind i gangen. Ved at gløtte lit paa døren fik jeg se den gamle kirketjener paa sine knæ, og anropte Gud om naade og velsignelse baade for sigselv, sin prest og menighet. Han var ikke en mand av stor begavelse, men tjente Gud i troskap baade med sine legemlige saavel som aandelige gaver.

Herre gi os naade til at være tro husholdere i din kirke paa jord. —*A. T.*



Bokanmeldelse. Folkekalender 1938.

Det er undertegnede en glæde at anmelde: "Folkekalender 1938", redigeret av pastor Herman Jorgensen.

I den nye "Folkekalender", — ved siden av det at være en kalender, — saa finder vi megen god læsning. Og for det meste saa dreier det sig om det kristelige arbeide "herhjemme" og "derute." Man vil bli baade beriket og opbygget ved at læse den! —

Vi vet, at ogsaa mange hjemme i Norge, — sættes stor pris paa, at faa "Folkekalender", som en julegave, eller ogsaa som en jule og nytaars hilsen, ifra slegt og venner hertillands.

Folkekalender 1938, fortjener stor utbredelse! — Send deres bestillinger til: Augsburg Publishing House, 425 Fourth Ave., S. Minneapolis, Minn., den koster bare 20 cents stykket. — *K. O. Kandal.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in December 1937

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."
Rom. 8, 18.

The path of life is a path of suffering. There are many thorns to pierce the feet; the heart heaves many heavy sighs, and many bitter tears are shed, unnoticed by any but God and the soul itself. Yet the most bitter suffering is as nothing, and not to be regarded, if I do but keep my eye fixed on the crown, and think of myself as standing before the face of the Lamb. The cross seems so heavy, because the eye does not rest on the heavenly Jerusalem, nor the heart remember that the bridegroom has promised to come "quiskly" and in "a little while." Jesus, teach me every day to look upward to thy heaven, that my heart may forget its sorrow, and rejoice in the midst of its sufferings. (Look to Jesus.)

Confirmation.

In the Cabri call, Rev. H. L. Urness pastor, thirty-seven was confirmed as follows:

On October 24th there were confirmation service with Holy communion at 10:30 A.M. in Scandia church. Members of class: Arthur Bertel Swanson, Stanley Irving, Alice Ovida and Hellen Lenora Sondrol, Raulph Herbert Swanson, Hans Clifford and Loyd Norman Kjorven, Keith Justin Stewart and Joseph Leonard Horvey.

The same sunday there were also confirmation service with Holy communion in Bethany church 2:30 p.m. Members of class: Raymond Lyel Sletten, Glen Belton and Maurice Leonard Thompson, Norman Alen Krislock, Marvin Telford Thompson, Arnold Odel Sannes, Norma Esabel Olson and Sylvia Viola Haukeness. On October 31st there were joint confirmation service with Holy communion (Trinity & St. John.) at St. John church, 11 A.M. Members of class: Margit Thorson, Margit Christine Dokken, Alma Gladys Dahl, Clara Signe Sondrol, Helen Caroline Johnson, Ruby Eleanor Nygaard, Hjordies Pauline Christenson, Iris Patracia Tonsaker, Norma Cecelia Johnson, Cora May Rya, Clifford Marvin Tonsaker, Stanley Orvel Tonsaker, Ray Ellsworth Nygaard, Herbert Mitchell Johnson, Iver Wangen, Halvor Wangen, Arnold Braaten, Selmer Merle Aslakson, Alfred Richard Camphaug and Selmer Obert Dahl.

At the St. John church there were in attendance fully 300 people. Both Scandia and Bethany churches was packed. May the solemn service and the religious instruction received be of lasting blessing to these 37 young people. —*H. L. U.*

Can Outlook College meet the Demands of Modern Youth?

By Knut Bergsagel

In the second issue for November of *Hyrden* there is an article by Mr. Lloyd H. Slind of Maple Creek entitled, *What of Outlook College?* It breathes love and loyalty towards Outlook College and hope for her future, even though the new school must in his opinion be "re-organized" college.

It is heartening to the older friends and supporters of the institution to read such a warm testimony from a graduate of the school, and it is certainly encouraging to be assured that many former students and graduates now stand ready to lend their hands and their minds to the task of reopening and "re-enervating" the old college.

If Outlook is to re-open it needs to enlist the support of hundreds of young people who have been students of the institution, especially those who now are in positions of leadership as teachers in high scools and public schools of the province. They should be urged to help direct the campaign for funds; they should be well represented on the board of directors, and in the near future they must assume the greater part of the responsibility for the operation of the college.

It is to be expected that there will be differences of opinion between the old and the young. Indeed many readers of *Hyrden* will take exception to some statements appearing in Mr. Slind's article. It will come as a surprise to many readers that "we look at it with mediaeval eyes, expecting our boys and girls to grow up into sternfaced nuns and monks."

Nevertheless, the writer is right in urging that a church college should endeavor to lead its students into the fulness of life. The more idealistic the philosophy of life and the more inspiration is drawn from sources and civilizations of the distant past, the more in danger is such a school of losing contact with modern life and its problems. In our zeal to enlist our youth for the Kingdom of Heaven we must not forget that they are also to be prepared for another kingdom where they have to work and eat and clothe themselves and "cope with the problems of today."

When, however, we attempt to translate Mr. Slind's ideas, which are stated abstractly, into a concrete program for a churchcollege, we are up against great and serious difficulties. There is for instance the problem of finance. A church college is financed by the combined income of tuition fees and church appropriation. In a good shool the income from student fees should not exceed one half the total income. Now a student buys an education about the same way he would buy any other commodity. He wants the college education having the greatest commercial value for the least cash outlay, and only the studies required for a diploma or certificate are therefore considered to constitute the education for which he is willing to pay. He may have other interests, and may want to engage in "social and sport activities", he may want to study many "modern problems" but the average student can not offord to pay for it. If a college, therefore is really to meet the demands of "modern youth" by broadening its curriculum and by increasing the number of its extra-curricular activities the subsidy needs to be increased even beyond one half of the total income.

But instead to increasing its subsidy to allow for such expansion the church is more inclined to curtail it. And apparantly for good reasons. First, because the more a church college enters upon a program of secularization, or, if you will, of humanization, the more it enters into competition with the state-supported colleges and universities. Secoundly, the more a church school enters into this competition the less it succeeds in carrying out the specifically Christian program: the teaching of Christianity, the training of lay workers for the church and the recruiting of students for the ministry.

Back of this disagreement as to what constitutes an adequate program for a Christian college there is the still more fundamental question, What is the aim of a Christian college? One school of thought emphasises the teaching of Christianity in theory and practice. The theory involves extensive study of the Bible and the Church Fathers and the knowledge thus acquired is to be illustrated by example and in practice. But it is especially after the course is finished, out in the work-a-day world, that the acquired Christian theory is to be put into practice. The student who has really grasped the spirit of Christianity will then be able to express it in his daily life. Whether he becomes rich or poor, whether he succeeds or fails in his profession, is then of secondary importance, as his entire life is merely an extended course in the school of life which is to prepare him for the Future Life.

Opposed to this school of thought is another which we might perhaps call the humanistic. It denies that the chief purpose of the present is to prepare for the future. A college course is not to be justified by what a student can do after he has left college, but by what he is doing while he is there. A Christian college should therefore aim to give its students a richer, fuller and more satisfying life while he is at school, rather than helping him to store up provisions for the future. In short, to this school of thought college life is first and foremost life. Life at college must therefore not become artificial; the students must not become hot-house plants, too tender to stand transplanting. The atmosphere of the college must be as nearly as possible the atmosphere of the world without. The college is Christian beacause the students learn to live this mortal life as a Christian should. Christianity has to him become chiefly an art to be practiced, and he finds that it can be practiced with less theoretical knowledge than was once thought possible.

If Outlook College is to be re-opened it must be upon a basis broad enough to allow both schools of thought within her college walls. The church must be broad enough to tolerate many studies and student activities that have no direct connection with the work of the church; yea, more than tolerate, it must be willing to put its money into the promotion of it. On the other hand, the humanistic group must remember that Christianity is a science to be learned as well as to be lived, and it is necessary that some members of the church study it rather deeply.

Historically the church college has always had a two-fold aim which is most briefly expressed by the motto: For Christianity and Culture". Of late years voices clamoring for a separation of the two have been heard both inside and outside the church. If this separatist movement succeeds the church college is doomed. The church will then confine itself to a narrow school program similar to that of the modern Bible school, in addition to the Sunday school and the Seminary; and the state schools will do all the rest.

Only 50.4% had come in on November 12th. Two and a half months remain of this fiscal year. It is very evident to all of us that a heroic effort should be made now for the 1937 ingathering. Let us not postpone this important work until weather becomes unfavorable, roads impassable and time too short to do anything.

One of the most startling statements in the Bible is the word of God directed to the people through the Prophet Malachi: "Will a man rob God? Yet ye have robbed me." (Mal. 3: 8.)

The failure of the people to bring in the tithes and offerings to the Lord led God to address the people in these words. There is something heartsearching about those words. They show that it is possible to actually rob God through failure to offer our gifts to His cause. To rob God would be a great sin, but a greater sin yet would be to keep on robbing Him. Have we been holding back money that we should have given to the activities and missions of our Church? Have we given less than God expected us to give? Oh, let us think seriously and prayerfully about this! Bring in your gifts now to the cause of the Lord for Christian Education, Home and Foreign Missions, Charities and Pensions, then you will be blessed, for God through the same Prophet said:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 10.)

—A. J. Bergsaker.

Latest News from China.

The reports from our mission field in China continue to be favorable. Directly north of our district lies the field of the Augustana Synod. Their superintendent, the Rev. J. L. Benson, gives us a glimpse of the conditions on their field:

We are making Hsüchang our center. Loyang is forbidden. The hospital is now just about ready for use. We expect to dedicate it soon. It is a mighty fine building. A real joy to behold. Wish you could be with us for the dedication; but, undoubtedly you think China is a good place to stay away from right now. However, we are so thankful as long as we can stay on and be of a little comfort and help to these oppressed Chinese. If they ever needed friends it is now. Why is it the West and even America seems to indifferent to this terrible crime now being perpetrated?

Our schools in Hsüchang are opening and going on as before. So is the evangelistic work. No hindrance put forward. We know not how long, if the pressure from the north continuese. Our times are in His hand and we are content, glad for each day that we can work and serve.

The Chinese are very friendly, government officials and the rank and file show the friendliest spirit. I surely feel like taking off my hat to the Chinese, the way they are facing this, the greatest crisis of all. If they can keep this up, no power in the world can conquer them.

I trust all true mission friends at home are praying these days. "Continue steadfast in prayer." Pray that we may be given grace to "count it all joy if we do fall into manifold trials." His grace is sufficent.

Wedding Bells.

Many mission friends gathered on the beautiful Kikungshan mountain to attend a wedding ceremony September first. On that day Miss Edith Okerlund and Dr. Stanley Moris were united in marriage. The groom is a medical missionary of the Augustana Synod and is located at their hospital at Loyang, Homan.

The many friends of the bride and groom here at home join in sending them our heartiest congratulations and wish them God's richest blessings.

*

Miss Olive Hodnefield arrived at Hongkong, China, on September 27. She traveled to our field via the Canton-Hankow Railroad which is open for transportation from southern China.

Dr. G. Guldseth and family are expected in America the latter part of October.

Welcome Home!

Rev. O. P. Stavaas and family from Fort Dauphin; Rev. B. M. Schrøder from Manafiafy; Sister Anna Gjernes from Manantenina; Rev. Chr. Pederson and family from Tsivory, Madagascar, and Rev. C. N. Otte and family from Untunjambili, South Africa, have arrived in the homeland. We welcome them, and pray that their stay in this land will be a time of refreshing.

—*Lutheran Herald.*

Missions on Faith and Life.

The Lutheran Mission on Faith and Life has just completed its sessions in Seattle. It brought us joy and uplift such as Lutheranism in the Pacific Northwest has not known for a decade. In meetings attended by 1,200 devout worshippers the "Faith of Our Fathers" was re-stated in messages so amazingly simple, clear and appealing as to impress all who came, with the magnificent beauty, power and adequacy of the Gospel even in the life of this sophisticated generation. I believe this venture of faith and fruit of prayer will weld the American Lutheran Conference into a spiritual unity to the strengthening of Lutheranism in America and to the glory and honor of our blessed Lord and Savior.

—*Rev. J. A. Houkom,* Seattle.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

A Greeting.

"Praise the Lord, O my soul, and forget not all his benefits."

In behalf of our Deaconess Home, I want to take this opportunity to thank the women of our church who through the different societies have contributed to the Deaconess Training School Fund this year also. May God bless every gift and every sacrifice made for this cause

We greatly appreciate also every gift toward our unfinished chapel by friends from far and near.

Your Deaconess Institution in Chicago is seeking to carry out its commission in training young women for service, women who can go out into the world to serve our Lord and Savior. Although this is the main objective, the other activities of the institution are of no less importance.

The work that we can do is small and insignificant, but we pray that God will take this work and bless it, so that His light may shine clearly for many to the glory of His name.

God is again supplying our need of a rector at this institution, in Reverend Martin Norstad. We thank God for him and pray that his ministry here may be greatly blessed.

May we keep looking up to our heavenly Father from whom all our help cometh and who alone can give us faith and steadfastness in the work He has given us to do.

—*Marie Rorem.*

Edmonton Circuit W.M.F.

The W.M.F. of the Edmonton Circuit held its first meeting, monday afternoon Oct. 26th 1937 at Ryley, Alta. Rev. C. Hoverstens charge, in connection with the circuit meeting.

Mrs. Geo. Hendrickson Vise-Pres. Canada District was in charge of the meeting. It was opened with the hymn, Dearest Jesus Draw thou Near Me. Devotion by Rev. Ivar Saugen, Viking. He also spoke a few words of encouragement in norwegian and english. Mrs. Clarence Holmberg was elected temporary secretary. Mrs. Geo. Hendrickson and Mrs. D. W. Ireland sang a duet. Deeper in The Love O Jesus.

The committees appointed, were credential, Mrs. Nora Olson, Amisk Creek. Mrs. W. Heiland, Trondhjem. Nominating committee, Mrs. C. Rude, Bardo. Mrs. A. Stronstad, Ryley, Miss. Lilly Christianson, Holden, Mrs. Ted Ellness, Viking and Miss. Nannie Fluvaag, Irma.

Mrs. Geo. Hendrickson used a map to explain the new division of the circuit and the purpose of this meeting and then the W.M.F. work in general. With a chart she explained the various departments in our church, and as members of it we have the great privilege and duty to be along and support these. She urged us to make use of our W.M.F. literature both at our Aids and at home. Having much of this on display, she gave a brief synopsis of most of eit and urged especially delegates and officers to take literature home.

Miss. Nannie Fluvaag sang a beautiful solo, Jesus Lord and Precious Saviour. We had the privilege of having Mrs. Palmer Anderson with us, who gave an inspiring and instuctive talk on our Mission in China. Mrs. D. W. Ireland rendered a solo, What will it be to see Jesus.

The credential committee reported 16 delegates and 35 visitors although there were 9 aids represented out of 14. The nominating committee submitted their candidates for election. The following officers were elected. President Mrs. Clarence Holmberg, Edmonton. Vice-President, Mrs. Oscar Likness, Irma. Sec-Treas, Mrs. Wm. Rugland, Bardo, Tofield. Department Secretaries, Mission Box. Miss. Nannie Fluvaag, Irma. Thank offer — Mrs. H. Neraasen, Ryley. Cradle Roll, Miss. Lilly Christiaanson, Holden. In Memoriam — Mrs. Oluf Anderson (Bardo) Tofield R.R. 1. Historian, Mrs. Nora Olson (Amisk Creek) Tofield, R.R.3. Box Work, Mrs. Agnes Simonson, Kingman.

The officers were than introduced and in closing we all united in the Lords' Prayer and Doxology. We all felt we had been richely blessed and were thankful to have our new circuit now organized. May God bless us and further His kingdom among us, and make us a blessing for His Name's sake. —

Mrs. Wm. Rugland, Sec'y.

Grace and Peace.

Just a word of greeting. My thoughts and prayers are with you today as you meet to organize a new circuit of the W. M. Federation of Canada District.

May the Lord guide you as you choose officers and map out the work. Let us remember it is the Lords' work. To be a part of a great church is indeed a privilege. While any office in the Federation is an honor, we who have been chosen to represent the womanhood of our church today, are ever mindful of the responsibilities.

The great cause of the Federation, its purpose and aim, "To promote and stimulate love for the great mission of the church: making all nations desciples of Jesus Christ" must be uppermost in our minds. Let our meetings become centers for spreading information about our Foreign Mission fields, our Inner Mission, our Intitutions of Charity and our Church Schools.

At the beginning decide on a definate course of study. Set your aim and then go about accomplishing it.

I am sure the pastors will give you all assestance possible.

We have a wealth of material to draw from. The literature published by the W. M. F. and sent out free for the asking, The News Bulletin, The church papers, and above all the Word of God.

As editor of the W.M.F. columns of our Distirct paper "Hyrden" I to do all I can to stimulate and interest our people in "Hyrden."

Our Federation columns should reflect the Federation and its work, its members and its contributors, in such a way that we attract and draw towards our Savior, that our love for Him so permates us that it can be felt through its contents.

These columns could become real "Sending Stations" both to educate and stimulate to greater activities in all work.

If we can inspire more Christian Love and more Christian Giving through our columns, we have accomplished much. It was recommended at our convention in Saskatoon that each circuit president contribute one article each year.

The department secretaries should have an outstanding message to our readers. Letters, or any laudable deed or project, would make good material. We would ask you to remember this and send in such articles from time to time.

May the Lord give us wisdom and put into our hearts and minds, what He wishes should come before our people through our W.M.F. columns.

And now may the Lord bless and guide the work of the new circuit to the end that His will may be done, His kingdom come both at home and abroad.

May He keep each and every one of us, where ever we may be and when our days work is done, gather us home.

Yours in His service.

—*Mrs. I. O. Thvedt.*

The influence of christian woman is needed in our land today, there is an open field, an opertunity for woman workers.

Let us stress the go — not the send only. Each member of the W.M.F. should seek to win some one, first of all for Christ. We must be in union with Christ if we are to be in His service if we would be a soul-winner.

Make me a winner of souls dear Lord,
Show me just where to begin.
I know Thou canst never make use of me
Until I am cleansed from sin.
Point out the weights that are hindering
Lord.
Then come and burn up the dross,
Give me a passion for perishing souls.
My boasting; My glory; *Thy cross.*

She held the lantern, stooping low,
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light;
That gazing up—the lamp between—
The hand that held it scarce was seen.

She held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary,
And bade him drink when sick and faint.
They drank—the pitcher thus between—
The hand that held it scarce was seen.

She blew the trumpet soft and clear,
To call the waiting soldiers near,
And then with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant—come,
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp,"
The weary hands will then be seen,
Clasped in those pierced ones—naught between!

—*Author Unknown.*

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Shall We Dance?

(Conclusion.)

At this never-to-be-forgotten session the question was raised, "How can we combat the dance in the average locality. Should one preach against it?" The answer was, "Do not constantly nag about it, but when you do hit it, hit it hard." Of course the positive side, that of providing wholesome amusement was stressed. Oh how we need to pray to the Lord to help our young people to shun this devilis institution. In conclusion let me close by quoting Prof. W. C. Wilkinson from the University of Chicago where he writes ot the "True Nature of the Dance".

"My accusation is that the dance, instead of affording an opportunity for mutually ennobling companionship between man and women, consists substantially of a system of means contrived with more than human ingenuity to excite the instinct of sex to action, however subtle and disguised at the moment, in its sequel the most bestial and degrading. Passion—transformed never so much—passion, and nothing else is the true basis of the popularity of the dance.... The devotees of the dance differ among themselves, not so much in the influence received from participation in it as in their intelligent consciousness of that influence."

—*V.*

Comments.

"And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." Matthew 3:10.

These are the words of the fiery prophet John the Baptist. These scathing words were spoken to those who rested on outward obedience. Thus these words down the corridors of time are directed to all who attempt to seek salvation through workrighteousness. It is directed, not only to the unsaled who rest on "good works", but also to the Christian who begins to shift from the foundation of Christ alone to the shifting sands of "do-my-best". For the Lord has uttered a warning to those "in Grace" too, that it is possible to drift from this secure mooring. — He says in Galatians 5, 4:

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace".

The axe lies at the root. Why is it lying there, and not used? Why is it not immediatly used on the roots of the non-bearing tree? Oh there is a nail-scarred hand that restrains. There is a kind voice saying: "Let it alone this year also". Meanwhile the axe is lying there. It speaks of a certain judgment coming. To those who scorn the way of Salvation through Christ—the axe will be lifted and its keen, whetted blade will cut the roots of the unfruitful tree. Then what happens? Not what some would have it that it is just cut down and that ends all. Death does not end all. It is cut down—and *cast into the fire.*

The axe is lying there unused yet by the mercy of God. God grant that it may not be lifted against you who read these lines.

—*V.*

Do you not have some good article, poem, testimony, topic paper that could be used for the Young People's Page in Hyrden? Very little material is coming in. We want this page to reflect what our local leagues are thinking and doing. Let us hear from you.

We wish to recommend to our leagues to start a Luther League Library. Much blessing can be dereved from a library of this kind. With the aid of the Reading Project directed by the International Office some very fine and helpful books may be had.

Invitations are still Requeseted for the 1938 Canada District Y.P.L.L. Convention.

At the recent Worker's Conference held in Minneapolis, the Editor of Better Leagues, Pastor O. G. Malmin discussed Program Problems. Among other things he mentioned four types of undesirable programs. Here they are:

1. The Chautaqua type—everyone, old and young, invited, and a bountiful lunch the main attraction.

2. Grade School Programs—Numerous, unrelated "recitations" and "musical numbers" with no central theme or purposeful motive.

3. Haphazard Type—No one, not even the president, seems to know quite what is going to be on the program until it begins. No preparation is evident. Sometimes a good discussion may miraculously develop, but not often.

4. Parrot Type—Better Leagues is used but the material is merely read from it, word-for-word. Leaguers have not made an attempt to study the material, add their own thoughts, and present it all in their own words.

The Every-Member-Plan with which every local should now be familiar should, to a great extent, help to produce good programs. It is important that each committee is willing to do some real hard work in preparing the program. Only when this is done will the programs bring inspiration and edification to those who attend, and also those who take part. The committee arranging the program holds an important place in League work. It should be considered a privilege to serve in this way, and it should be done with utmost care—not forgetting that prayer must be amphasized.

Serve Him Well.

We have thought of God and then we have breathed a prayer of thanksgiving to Him. The result of thinking and thanking must be in a new desire to serve. This means that we must become a good steward in His world. It means that we will desire to use all of the things which God has given us for the establishment of His Kingdom.

1. Serve Him by proper use of your time. God has given to each of us a day filled with minutes and seconds. Use them for the proper cultivation of your lives and in loving service of mankind. God expects us to make good use of our time.

2. Serve Him by proper use of your talents. Some of us have gifts for teaching, others have gifts that lead them into the ministry of music. Still others can serve their Lord through the ministry of mercy. There are so many diversified talents that each of us needs to carefully think of the way in which we can best serve our Master. Use your talents in His service.

3. Serve Him by proper use of gifts. If we really think of God and thank Him, we will want to use the many gifts which He showers upon us in His service. Week by week we should lay aside a portion of that which He has given us and dedicate it to His service. We serve Him well as we share these gifts with Him week by week. Thinking and thanking God we will walk with Him day by day, knowing that He is our heavenly Father, and we are His children.

(From My Fathers Business)

Bring an offering to the Master!
What, beloved, shall it be?
Worthy of His wondrous kindness
Who has given all for thee?
Bring thy best, for He is kingly.
Bring thy offering, full and free.
Thou sanst never match His bounty,
For He gave His life for thee.

"Look on all His gifts around you—
Gifts that make it joy to live.
But of all, oh regal kindness! He has
Given thee power to give,
Oh, to give with glad thanksgiving —
Freely, freely we receive;
Counting this our crowning blessing,
That He gives us power to give."

Author unkown.

His Love.

By Mary C. Kolstad.

In every little nook and nest,
We find a love that brings sweet rest;
In every little world of care,
There is a love that we can share.

When love of one dear friend is lost,
And we despair and count the cost,
There is a love that will not fail,
Nor seek to harm us on life's trail.

It is a love that knows no end;
And gives to us our truest friend.
When others seek to bring us down,
Through love He offers us a crown.